THE WOMEN'S MISSIONARY MAGAZINE

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THE WHITE MAN'S BURDEN

RUDYARD KIPLING.

"Take up the White Man's burden—
Send forth the best ye breed—
Go, bind your sons to exile
To serve your captives' need;
To wait in heavy harness,
On fluttered folk and wild—
Your new-caught sullen peoples,
Half devil and half child.

Take up the White Man's burden—
In patience to abide,
To veil the threat of terror
And check the show of pride;
By open speech and simple,
An hundred times made plain,
To seek another's profit
And seek another's gain.

* * * * *

Take up the White Man's burden—
No iron rule of kings,
But toil of serf and sweeper—
The tale of common things.
The ports ye shall not enter,
The roads ye shall not tread,
Go, make them with your living
And mark them with your dead.

Take up the White Man's burden,
And reap his old reward—
The blame of those ye better
The hate of those ye guard—
The cry of hosts ye humor
(Ah, slowly!) toward the light—
'Why brought ye us from bondage,
Our loved Egyptian night?'"

McClure's Magazine.

AMONG OUR INDIAN FRIENDS.

WE have pictured here (frontispiece) a full-fledged Indian doctor, with his paraphernalia all ready for action. He has taken the usual medical course, *i e* he has fasted in the mountains until the voice of the night winds proclaim him "*skukum tum tum*" (strong-hearted) and send him forth to conquer the evil spirits of disease. He is then an important personage among his people. No ordinary Indian is proof against the power of the "evil eye," that can strike death to the hearts of whom he will. I have been told he uses incantations and sometimes force in exorcising the spirit which controls the malady. Meanwhile the drums are adding to the confusion and distraction of the patient until it would seem that the treatment must be tenfold worse than the disease.

The Indian children have the medicine men in terror and skurry away out of sight if one appears when they are at play. A pitiable story came to us while we were on the reservation. A little child on the northern part of the reservation was taken sick, a doctor came against the will of the parents and they dared not remain in the tent. So the child was left, in spite of its terrified pleadings, in the presence of one whose hideous dress was supposed to frighten even the evil spirit. The little one never recovered from the paroxysm of fright and died the next day.

The medicine man is a barrier in the pathway of the missionary, because his practices are opposed to Christianity and his influence is wholly for evil. We had often seen evidences of his visits, but only once were denied entrance to the sick-room on his account. The agent had prohibited the practice, and it was carried on secretly with a guard stationed outside to warn against unfriendly approach. One day as we neared the house of a sick woman, we heard the drums and knew the doctor was *operating*. An Indian met us outside of the door and kindly but firmly barred our entrance. We reproached him for giving aid to such practice. "White doctor no good, try Indian doctor now," was his explanation, and we could not gainsay him.

The government physicians, with few exceptions, have been there only for the salaries they have drawn; some have been grossly immoral, consequently the Indians regard the "Boston doctor" with distrust and hesitate, sometimes refuse, to trust their sick to one who perhaps deals out medicine at random and is absent for days hunting in the mountains. A competent Christian physician could do much toward counteracting or averting the influence of the Indian doctor and point to the *one* who alone has power over evil spirits.

JEANNETTE C. ALTER.

Brighton. Iowa.

Warm Springs Indian mission has to report a very pleasant and encouraging communion season on January 8th, with an accession of nine to the membership of the congregation.

Indian James K. Polk has for some years been a rather noted character on this reservation. Being over six and one-half feet tall and well developed, he was regarded a champion physically. Living as he did in a large house and in comparative comfort, and being naturally of a kind and hospitable disposition, he was well respected by all that knew him. Living in peace with his neighbors no one had an ill word to say of him but he was not a Christian and seldom was seen in the church. His house, being roomy and located near the agency, has long been a place of resort for the people from all parts of the reservation. For many years it has been the custom of the Indians, especially these who are less civilized, to congregate at Polk's house, decorated with paint and feathers, and there spend the week of the holidays, feasting, dancing, and endulging in wild Indian amusements, so-called. Not unfrequently there is drinking at these gatherings, with lewdness, with noisy reveling that render the nights hideous. The demoralizing effects of this annual pagan festival upon the children in

school and even our Christian Indians, recalling as it does their former sports in which they once took delight, can only be understood by those who are present to see. The missionaries have appealed in vain to those in authority to prohibit, or at least restrict, these assemblages. This winter while arranging for the Week of Prayer we hoped and prayed for a change, and it came in a way we were not at all expecting it.

Polk had been in poor health for more than a year, although no one thought his condition serious until within a few days before his death, which occurred the night of Dec. 27th last. I frequently called at his house to talk and pray with him during his illness. At first when I offered to pray with him he said, "You can pray if you want to," and while he talked freely with me on all other subjects yet to all I said about tl e duty of repentance, and looking to Jesns for pardon and preparation for heaven, he would give me no response whatever. In time, however, a change was manifest. Some of our church members talked to him, and I learned he had asked some of them to pray with him. I continued my visits and noticed he became a more attentive listener each time I called, and began to nod assent when I offered to pray. Then he told me he wanted to take Jesus as his Saviour before he died, and I assured him that Jesus was ready to receive him if he came as a humble penitent.

One evening when I rose to go he whispered faintly—he had lost his voice some weeks before, "When will you come back?" I said, "Whenever you wish me." He then asked, "Is tomorrow Sabbath?" I said, "Yes", and he continued, "I want you to come and baptize me." After services at the church on that Christmas Sabbath afternoon, about fifty persons, very largely church members, met at the sick man's house for religious worship. I preached from the words, "Blessed are they whose sin is covered," after which Polk and his wife, at her special request, were by the session received into the church and both were baptized. The services made a deep impression upon all present and particularly upon the near friends of the family. Next day when I called at the house a very pleasant smile lit up the sick man's face as he said, "A little better," in reply to my inquiry how he was. The stolid Indian expression had gone from his face never to return. He died late in the evening of the next day while we were met in his sick-room holding prayer-meeting at his request.

Meetings for prayer were held in the house each evening during the remainder of that week and the week following, which was the Week of Prayer, while at the same time well attended services were held each day at the church. Seven others, all heads of families except one, including two sisters and the son of the deceased, were added to the church by baptism during the Week of Prayer and joined with us the following Sabbath in the observance of the Lord's supper. Some who had been neglecting the church were restored, confessing their sins and promising reformation. Among these was a woman who had not communed for ten years. Another was a police Judge and one of the leaders among the Indians. He had not communed since I came to Warm Springs mission, almost three years ago, and very seldom was seen at church. He attended the meetings regularly both day and evening. One day he rose in the church and confessed publicly that he had been doing wrong, gave his promise to attend chnrch in the future and be careful to make his home a Christian home and asked to be allowed to enjoy his privileges in Christ's house again.

As usual a large number of Indians had gathered in from different parts of the reservation, attired in gay blankets, feathers and paints, to participate in the usual festivities, but the Lord had arranged some better thing for them. At each evening meeting the house was well filled, the Bible Songs were sung, Christian prayer and testimonies were heard, God's word was expounded to respectful and attentive hearers and we believe souls were born into the kingdom of heaven.

Some friends have been making special prayer for the Indian mission during the

past year, and here is at least in part the answer from our heavenly Father. As the hearts of missionaries are cheered we say, "This is the Lord's doing; it is marvelous in our eyes." REV. J. A. SPEER.

Warm Springs Ore., Jan. 16, 1899.

MY DEAR FRIENDS:—Christmas has come and gone and we have entered upon a new year. I hope we will make it a new year in every sense of the word; that we will ask our Heavenly Father to take away our old sinful heart and create in us a clean and obedient heart. Then it will indeed be a new year in which we will devote our every moment in serving our Saviour, whether it be in the meeting-house or in our own humble homes; in helping one another, and doing all we can to make somebody happy every day. Oh! what a grand life is a Christian's life, even though it is hard at times. But if we bring all our troubles and trials to God in prayer, He will smooth the rough places and give us strength to go on and on in the straight and narrow way that leads to life eternal.

The Word of God is doing much good among this people. It is leading many to seek salvation who have hitherto remained away from the church and whom all efforts had failed to convert. I will tell you of one family that had been especially stubborn. It is a family in which Polk was the head. He was at one time considered the strongest, as he was certainly the tallest, man among his people. But he had succumbed to that awful disease, consumption, and was lying very near death's door. It was a few days before Christmas, after one of Mr. Speers' visits, that he had a wonderful dream in which he had a glimpse of heaven in all its brightness, and Jesus and all His people dressed in white, singing such beautiful praises to God. He saw more, but did not have strength to tell it, but it was a turning point in his life. So when Mr. Speer came again, he told him that he wanted to become a Christian. The next day was Sabbath, and also Christmas; so he and his wife were baptized that day and saved by the "blood of the Lamb who taketh away all sin."

On Monday he was very much better; he rested well all day, but in the evening he passed away peacefully in the arms of Jesus and went to the Heaven he dreamed of. His friends and relatives mourned for him naturally, but still they knew he was saved and that it was not a hopeless mourning.

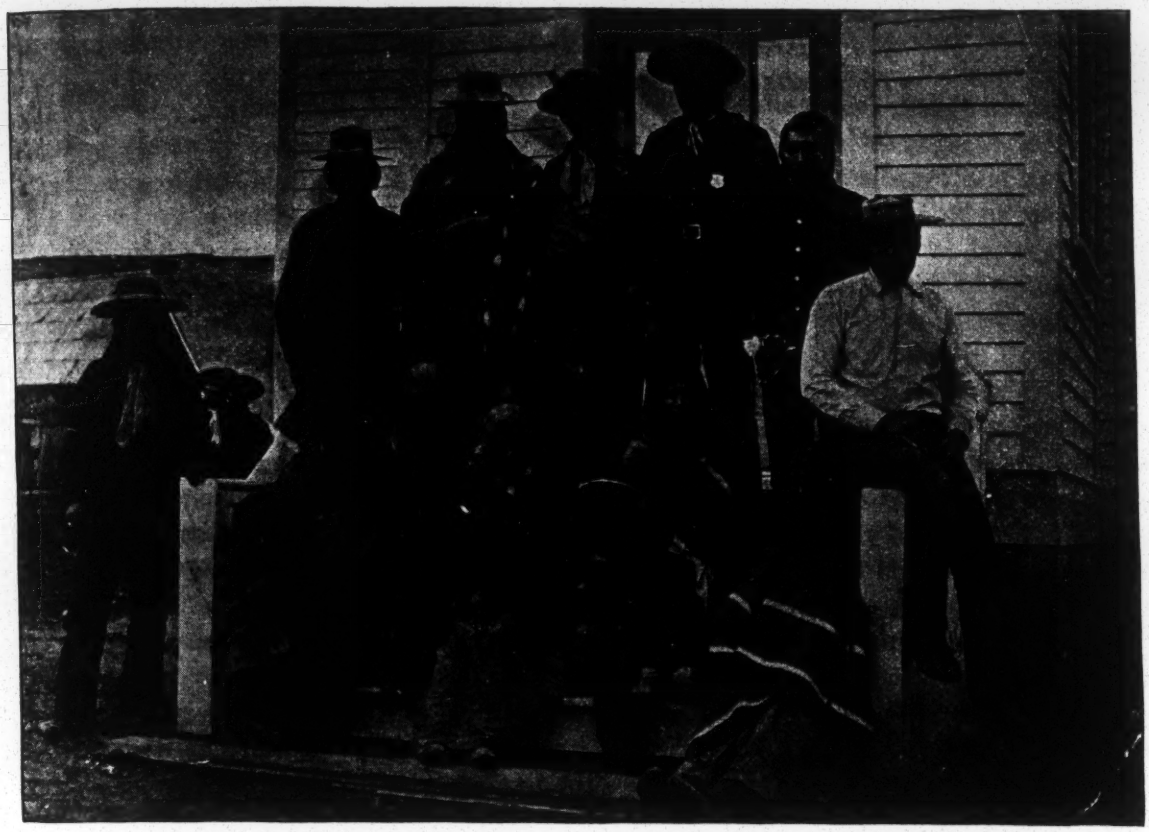
His death did more good than his whole life had done. For that night, during their religious service, the Christian Indians urged the sorrowing family to follow the example of their loved one and accept Christ as their Saviour. His son was the first one, then all the rest got up and gave their hearts to God. Oh! it was a glorious meeting. It seemed as if the Holy Spirit had descended and filled each heart. There were seven souls saved that night. I wish you could have been there and heard the beautiful testimonies, and dear friends, pray for us all that this good work may go on until all are saved in Christ. LIZZIE OLNEY KAUTZ.

Warm Springs, Ore., Jan. 31, '99.

A pathetic incident is connected with a gift of twenty dollars received by the Home Board. In Colonel Roosevelt's tribute to Indian Rough Riders are these words:

"I don't know that I ever came across a really sweeter nature than another Cherokee named Holderman. He was an excellent soldier, a half-breed, and came of soldier stock on both sides and through both races."

Holderman lived through the war, returning to his home in Indian territory, but with a purpose forming in his mind growing out of what he had seen. So impressed was he with the need for missionary work in Cuba that he was contemplating preparing himself to return there as a missionary. Summoned to sit on the grand jury, he was prostrated by sudden sickness which resulted in death three or four days later. The money paid to his Indian mother for his services as juror was handed by her to the minister of the Presbyterian church of which the brave young soldier was a member, as are also both his parents, with the request that it be forwarded for the debt of the Board.—*Home Mission Monthly.*



Group of Piute Indians on the steps of the Church at Warm Springs Agency.

A Vital Question.

Within the last few years the government has come to realize that the Indians are not foreign nations, but members of the American nation, and as such subject to its responsibilities and entitled to its rights. Among these rights is that of a public school education. While General Morgan was Commissioner of Indian Affairs, a system was initiated entitling all Indian children of school age residing on the reservation to secular education. One denomination after another has accepted this conclusion, and have ceased to ask for money from the government to carry on schools under church control. The Roman Catholic church is the only denomination left which asks for public money for its religious work. Five years ago Congress sought to avoid a sudden change of policy, and voted to decrease gradually the amount appropriated to the Roman Catholic church by twenty per cent. each year until, at the expiration of five years, the appropriation should cease. The five years have now expired, and Cardinal Gibbons has issued a petition asking for a reopening of the question. Surely the question is of enough moment for churches and societies, as well as individuals, to send in a vigorous protest to the committee upon Indian affairs against any policy so contrary to our American ideas.—*Exchange.*

SILENTLY.

No rustling sound we hear, nor foot fall light
When dusky Eve would lead the wondering Night
To throne her 'mid her realm of starry gloom.

Nor hear we shout, nor blare of horn or shawm
When, silently, we see the lovely dawn
Out spread and quiver into Day's full bloom.

The ravens croak whenever on the wing;
The sparrows chirp; and summer noon-tides bring
The insects buzzing round the garden bloom.

But worlds all silent through the ether flow,
Swing back and forth, as flying shuttles go
In great Jehovah's ever noiseless loom.—T. C.

RETRENCHMENT—WHAT IT MEANS.

MRS. S. B. CAPRON.

"CUTTING down native agency forty-five per cent" has been in print many times. It is a sentence easily spoken and often quoted, and yet, I verily believe, is not comprehended. God, in the kingdom of his grace, scatters his gifts over wide surfaces, and delights to bring his marvelous results from insignificant beginnings. The best and most prosperous mission is that where the thousands are scattered over little villages, each hamlet its own light and life-giving centre. No argument is needed to show how individuals are thus more readily reached.

The church into whose keeping this great foreign missionary trust has been committed certainly knows all this, but seems to fail to grasp the situation. Of course, the more important centres in a mission will go on for a while. The educational, theological and training institutions will be looked after. Under what tension this is being done cannot be realized. The president of one of our mission colleges writes, "We are keeping on our students at the lowest rate for food that will not produce a mutiny." We are in the desperate hope of tiding over the time until the churches can resume their contributions and our work be saved from irreparable wreck. The appropriations of the Board do not amount to a quarter of our expenses, and we have lived on the edge of suspension all the year. It is a most harrassing situation." The medical work is increasingly valued by non-Christians and will always appeal to such. The missionaries will always find enough to do. It is the more remote beginnings, the sources of supply for all these leading lines of mission work which are now being so fearfully blotted out of existence. One cannot but recall the words of the prophet who had such keen and clear vision of the glory of Christ's kingdom. He seems to be in sight of the little villages in our mission fields, where are not only souls to be won but future workers to come forth.

"I will preserve thee and give thee to cause to inherit the desolate heritages, that thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. He that hath mercy on them shall lead them. Even by springs of water shall he guide them." A most beautiful vision of the honor and opportunity of the church and the entering in of the Lord into all the details of its ministry.

It is just here that "cutting down native agency" comes in. It is appalling enough in fact, and should be humiliating to the church not to enter into these villages to take possession and hold for the Lord while he brings forth the grand results. But what must, what will be his judgment when the worker is withdrawn, the school closed, the little prayer-house and school-house going to ruin because Christians in this land do not give enough to prevent it.

Said a native woman, "Is there a famine in America that they cannot send money to let our catechist stay?" One bitter and keenly felt experience of the missionary in the field is the lowering the standard of Christian living and giving in this land. They have heard for years the prayers of the grateful native church for the "Mother

Board," and all that this revered and honored institution has done for them and their land. Those Christians who give out of their poverty cannot understand what can be the calamity which has befallen the Christians of this land that there should be the necessity of such dismissing of native helpers, and abandoning of villages where tender and promising Christian living had already begun. It staggers their faith, and for all this desolation whom will the Lord of glory, so rich in the dispensing of his gifts, hold responsible?

Then, again, the blighting effect of all this retrenchment upon the young people throughout the mission is disastrous. It is from these ranks that the native agency is recruited. Generation upon generation of Christian living will bring a finer quality of service, and "to be in the mission" has been more attractive than any position outside. What, then, must be the effect when mission agents who have been employed for years are suddenly dismissed and "a cutting down" process severely carried on? All the sublime words of faith, love, glory of the Redeemer's kingdom, blessedness of service, changed for the words "no money!" Here and there and everywhere through all these villages rings one dismal clang—"no money."

When this decree of "cutting down" went forth two years ago, the spirit of trust was so strong that rather than have one of their number cut off, the helpers in many stations agreed to contribute from their own wages for retaining him. They believed that the "cutting down" of money resources in this land would last only a year, and the givers would gladly return to their former joy by giving from their abundance. This was not so to be, and the heavy disappointment settles down on missionaries and native agents alike. It is feared that even now many of these native workers and their families are having but one meal a day.

These things being so, of course the younger members of their families are losing heart, and they will naturally come to feel that service in the mission will not be as aforetime, and the outlook not being assured, they will turn toward other lines for their future lives. Intensely anxious to save such as have already come far on in their education, the pressure upon the missionaries to pay the tuition fee and board of such has been great, and their own salaries also cut down!

When we consider that the salary of a native agent is only five or six or ten dollars a month, it is the more to be deplored that so small a sum cannot be spared from the expense of living in this favored land.

If I dared to begin upon it, I could allude to the "cutting down" the salaries of the missionaries. They can leave themselves in God's hands when they cannot calmly see the wrecking of their work. In a land where no opportunity of earning a little is possible, the strain of extreme carefulness in expenditure for their own simple living, and the worry that naturally comes with it, is very great. Is it strange that they are beginning to feel that they have somehow lost the confidence of Christians at home? And what can be more disheartening none but those who have lived in exile know.

Then, again, it does not seem to be remembered here at home that the spirit of unrest is abroad in all our mission fields, and it is not the Christians at home, but the missionaries, who have to bear the rebuffs and affronts of these changes. Add to this the humiliation that inevitably accompanies retrenchment in the sight of lookers-on. I must ask, who will be held responsible for such mental suffering and soul tension?

All that is needed is to see "afar off" and spend less money on one's self and one's luxuries, that the Lord's servants, substitutes for those who stay at home, and humble co-workers may dwell safely and have no fear of evil.—*Life and Light.*

"Talk not to me of Foreign Missions," said a man who contracted his soul to a county. "All my sympathies are in Kent." Fortunate, indeed, it was for Kent that Augustine, its first evangelist, nearly thirteen hundred years ago, did not say, "Talk not to me of Kent; all my sympathies are in Rome."—*Ex.*

GEORGE MÜLLER AND GIVING.

MARCH 10th was the first anniversary of the death of George Muller, about which date it was expected that the authorized life of this patriarch of prayer would come from the press, A most interesting feature of George Muller's narrative is found in the beautiful spirit of many givers and the secret history of many gifts. In some cases the facts were not known even by Mr. Muller himself until long afterward, and when known, he forbore to disclose them while the parties lived.

Among the first donors to the orphanage work was a poor needle-woman who brought him £100. She earned by her work an average of 3s and 6d a week, and was weak in body. At her father's death a small legacy of £480 came to her from her grandmother. He had died a drunkard, and leaving debts unpaid. Her brothers and sisters offered the creditors five shillings to the pound, which they accepted, but her conscience would not accede to this arrangement; and though they had no legal claim, she secretly paid the full amount of what her father owed, and when her unconverted brothers and sisters gave each £50 to their mother, she felt that as a *child of God* she should give twice as much. After all this reduction of her little share in the legacy she sent Mr. Muller £100 out of the remainder.

Mr. Muller's settled principle was *never to grasp at a gift*, and before accepting this money he had a long conversation with this woman, to prevent her from giving either from a wrong motive, or without counting the cost. He found her motives of the purest sort, and her calm purpose had been formed most deliberately. "The Lord Jesus," she said, "has given his last drop of blood for me, and should I not give him this hundred pounds?" It became plain that God was choosing and using a poor, sickly seamstress as an instrument for laying the foundation of this great work. This humble giver was *habitually* giving, but so far as might be, secretly, so that while she lived not half a dozen people knew of her donation. Then case after case was traced in which she had unostentatiously given food, clothes, and other comforts to the poor. When her little supply was almost exhausted, she still continued to give, and so largely that Mr. Muller was reluctant to accept what she offered, but she was so manifestly constrained by the love of Christ that he could only receive her gift and admire her faith.

Five things were particularly noticeable; she did all these beautiful deeds in secret and without any show; she kept, therefore, humble and was never puffed up with pride; her personal habits of dress and life remained the same after her legacy as before; and she continued to the end to work with her needle. And last of all, though her earnings were in shillings and pence, her givings were in sovereigns, five pound notes, and in one case a hundred pounds at a time.

Though her money was gone years before life closed, the faithful Lord never permitted her to want, and in the midst of much bodily suffering, her mouth was full of song.–*Ex.*

CONFERENCE ON GATHERING AND GIVING.

"'*Not giving when it pleaseth me.*
As if Thy blessings had spare days;
But such a heart whose pulse may be
Thy praise.'"

"If by our united gifts and prayers we may be able to stay the enforced retrenchment in the foreign missionary field, and help the work go forward at home, we shall feel that a great privilege is ours in the last years of the nineteenth century." Hearken, O daughter, and incline thine ear. Who knoweth whether thou art not come to the kingdom for such a time as this?

A tithe of time given to study of the Lord's work would stir many careless hearts and is almost as useful as tithes of money.

Let us, outgrow as fast as possible the terms "Home" and "Foreign," and bring all our strength into the missionary work. Let us learn what is being done for the evangelization of the world, and let us do what we may to hasten the day when all the kingdoms of the world shall become the kingdoms of Christ. For this we shall need good meetings, good programs, good attendance, a good spirit, and a disposition to em-

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ulate Him who went about doing good.

"Things that are alive grow. Our country is growing, our churches are growing, our privileges are growing in all directions. The average mother exults in the work of preparing larger garments for the growing children. This is what God asks us to do now for His work. It is not a need of this year alone, not an extra effort for a limited time; . . . it must be a permanent advance, a steady stride forward."

As the topic suggested for local missionary societies iu May is "Gathering and Giving" we have endeavored to secure an interchange of methods, experiences and suggestions on this important subject among our societies. The replies have been most gratifying and the promptness remarkable. Advance steps will surely be taken in the line of the consensus of opinions and suggestions expressed.

HOW CAN OUR MISSIONARY SOCIETIES ADVANCE IN GIVING?

If you ask the ministers of our church from what source they receive the most help in their work, I venture to say the almost universal answer will be, from the Women's Missionary Society where such an organization exists in the congregation. If this be true what a responsibility rests at our doors! Have we been meeting this responsibility the past year? If not let us rouse ourselves, put forth greater effort and advance in every way in the year to come.

We all know that a good woman has a great influence in her home, both by her example and her persuasive powers. How about yourself and the members of your home who are church members? Have they all done their full duty to missions this year? If not, are you to blame as a member of the Women's Missionary Society, or as pastor's assistant? Perhaps the answer comes, "Yes we have met our full quota and more." Well and good, but your duty it not yet done. We know our Assembly quota to the church boards, as a member of the congregation, is about $3.25, and we all strive to give at least that much, and many much more if they give as the Lord has prospered them. Our missionary society has found it a great help to us to establish for ourselves a similar quota to the Women's Board, taking as a basis the amount of money disbursed by the Board the previous year. This year the Board says, in its report to the Assembly, they will need $24,-891 for the foreign work. By dividing that amount by 24,158, the number of members in the women's missionary societies, we see our quota to the foreign work would be $1.03.

A similar estimate can easily be made for the work in other fields. If the president or treasurer of the societies would be as faithful in reminding and explaining to the members their duty in regard to the quota to the Women's Board as the pastors are regarding the quota to the Assembly Boards, I am sure we would advance in our giving.

How about our Thank-offering boxes? Are they just now being brought from their hiding places, where they have been *lightly* resting since the last Thank-offering service was held, or are they *heavy* with their weighty burdens, longing for the bursting time when they can recount the manifold blessings received by their owners from a kind heavenly Father? If your society has been negligent about distributing the Thank-offering boxes, see to it that an energetic woman is appointed whose duty shall be to place a box in every home of the congregation before May 1st, and then stir up the matter of Thank-offerings at least four times during the coming year.

MRS. J. T. LOGUE.

Cleveland, O,

First, we must realize that we are giving unto the Lord. Forgetting this takes the solemnity and sanctity out of this part of our service. We must realize that we are disobeying His command if we do not give. But "giving tithes of all that we possess" alone is not sufficient. Our prayers must follow our gifts. Even at our monthly meetings many times the burden of our prayers are for ourselves, our congregation and community, but not one petition perhaps

for the ones who receive our gifts, that they may by our gifts be the means of bringing many lost ones into the fold. Let us take heed lest selfishness creep into our hearts even while we are speaking to our Heavenly Father; but ever remember that while we are praying for others, a reflex blessing is sure to come into our own souls.

Then we must seek to give intelligently, keeping well informed in regard to the workers and their needs, and thus knowing their needs. Will we not as Christ"s followers be constrained to give liberally of that which the Lord hath given us? Tell others of the great need, and how the Lord is blessing our gifts to the salvation of souls.

The church needs to know more about the work, for knowledge is power.

MRS. MILA M. MEEK.

Spring Hill, Ind.

One great need is the outpouring of the Holy Spirit in all our societies and churches as a spirit of grace and liberality, and also a sense of our responsibility to maintain and advance the missions of our church. It is not alone the consideration of our duty, nor even the measure of our ability, that should lead us to contribute to the Lord's work, but the world's supreme need—the millions of perishing ones whose souls call to us for help and succor, and the Lord's goodness to us in giving us the word of His grace—His own example and sacrifice, 2 Cor. 8-9 and last command.

These things should be oftener spoken of in our meetings, that our hearts may be more deeply impressed, and opened to give more liberally to the cause of Christ.

MRS. M. F. GIVEN.

Rochester Mills, Pa.

We do not give because we do not know or realize the urgent need. Let us seek to know so much of the need, the work, and the workers, that they will truly live to us.

Keep more prominently before each member the fact that we, you and I, are individually responsible for the conversion of the world, the hastening of the coming of Christ's kingdom.

We need to apprehend the beauty of giving. Let us forget the duty in the blessing. The blessedness comes home to us when we realize that in liberal giving we imitate Christ, and are privileged to become co-laborers with Our Heavenly Father. When we come to fully know this, it will be with us as it was with the children of Israel, we will need a restraining hand.

MRS. H. H. CRAWFORD.

Beaver, Pa.

In answering the question, "How can the missionary society advance in giving?" may I draw upon experience rather than theorize. One means which our society has found helpful, is the acquiring of missionary information, especially of our own mission fields at home and abroad. For this purpose our Women's MAGAZINE has proven most adequate. Facts show this. Three years ago we took two MAGAZINES and had a Thank-offering of $7.00. The next year we subscribed for six and increased the Thank-offering to $18.00; while last year with nine magazines we were able to present to the Lord a Thank-offering of $34.00. Increased information performed a large part in this gradual and happy increase.

Another means we have found beneficial is, for all to take part in prayer for some particular work or worker. Definite prayer has seldom failed to interest the one who offered it. Miss Belle Brain tells of a number of saved heathen who, after a meeting for prayer, said "Now we must give, for we cannot pray and not give." It has been in a measure true with us, that what we were sufficiently interested in to pray for, we were equally willing to help with our gifts.

These two means are simple and practical. Increased information and prayerful interest will lead to enlarged liberality.

MRS. J. M. KNIPE.

Albia, Iowa.

Benevolence is a most embarrassing subject, since we are all more or less guilty, and a guilty heart resents advice. Systematic giving is the surest way to secure the aim for which we are striving.

1st, Let us give wisely, which implies that we know something about that for

which we spend our money. Good wholesome literature should be distributed, in the society concerning mission work. I know from experience that the influence of the Women's Missionary MAGAZINE in the home has been a power in enlarging our gifts for missions. Emphasize the Magazine. Fire the hearts of God's children with the want, sorrow, and despair of a perishing heathen world, for letters full of the condition of our brothers and sisters sitting in darkness are found in the MAGAZINE.

Again, the majority of our societies are composed largely of the older members of the congregation; what we want is to capture the young—both young men and women. Too much of missionary work is left to the women; gather in the men and boys, for much depends upon the rising generation. Let the pastor be requested to preach frequently on missionary subjects, and let us not forget to pray—pray without ceasing. Christ said, "Ask and ye shall receive." A missionary has well said, "If you pray often daily for the heathen, I warn you it will cost you much—much in wealth, much in work; yea, it may cost you your life in missionary work and missionary effort."

Delancey, N. Y. MRS. N. L. HEIDJER.

To answer briefly the question proposed, I would say: by earnest, systematic effort in having each member well informed in regard to missions. A judicious program committee can accomplish much in this direction, by so wisely arranging the monthly programs that the least interested will have interest aroused by some well chosen article to read, or some soul stirring fact to look up in missionary books or periodicals. Interest the members in missions by informing them of the need of those where the gospel is not known. It is easy to give when the heart is touched by knowledge of actual needs, when sympathy goes out to those in real distress of body and soul. As it was of old, it is because "Israel doth not know, my people doth not consider," that there is such intense selfishness on the part of those who have named the name of Christ.

Information leads to the broad view which considers the relative importance of things and instead of the heart being set upon useless bits of fancy work, undue decoration of home, or extravagant, or unnecessary personal adornment, the bringing of the kingdom of God into the hearts of others will be the absorbing motive of the life. It was a mother who knew nothing of missions who, in declining to become a member of a missionary society, frankly said, "Ten cents a month would buy a good many ribbons for the girls." She only gave voice to the unspoken thought of many others who selfishly withhold from the Lord, because they are ignorant of mission work, and think but lightly of the infinite degradation of sin.

Money spent in procuring missionary literature, in purchasing books and periodicals to be lent and passed from one to another, or leaflets and tracts to be given here and there, is money well spent. Rich results will follow. A deeper spiritual interest will be experienced, and the treasury be filled with coin cheerfully and gratefully given.

MARGARET MCCAGUE GORDON.

Youngstown, O.

I think some advance could be made by the members all taking a true heartfelt interest in the missions and missionaries, and striving to learn more of their works and needs. Christ in His sermon on the mount tells us, "Where your treasure is there will your heart be also," and cannot we say where the heart is the treasure will go also? But at the same time do not forget to give a package of missionary envelopes to each woman in the congregation, to gently remind her of her duty.

MISS MCMURDOCK.

Washington, Pa.

THE KINGSHIP OF SELF-CONTROL.

MAN has two creators—his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator,—himself,—has marvelous powers he rarely rea-

lizes. It is what a man makes of himself that counts.

When a man fails in life he usually says, "I am as God made me." When he succeeds he proudly proclaims himself a "self-made man." Man is placed into this world not as a finality,—but as a possibility. Man's greatest enemy is,—himself.

Man is never truly great merely for what he is, but ever for what he may become. Until man is truly filled with the knowledge of the majesty of his possibility, until there comes to him the glow of realization of his privilege to live the life committed to him, as an individual life for which he is individually responsible, he is merely groping through the years.

*

To see his life as he might make it, man must go up alone into the mountains of spiritual thought as Christ went alone into the Garden, leavlng the world to get strength to live in the world. He must there breathe the fresh, pure air of recognition of his divine importance as an individual, and with mind purified and tingling with new strength approach the problems of his daily living.

Man needs less of the "I am a feeble worm of dust" idea in his theology, and more of the conception "I am a great human soul with marvelous possibilities" as a vital element in his daily, working religion. With this broadening, stimulating view of life, he sees how he may attain his kingship through self-control. And the self-control that is seen in the most spectacular instances in history, and in the simplest phases of daily life is precisely the same in kind and quality, differing only in degree. This control man can attain, if he will; it is but a matter of paying the price.

The power of self-control is one of the great qualities that differentiates man from the lower animals. He is the only animal capable of a moral struggle or a moral conquest.

*

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness, as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day re-creates a new self from the sin and folly of his past,—then he is a King. He is a King ruling with wisdom over himself. Alexander conquered the whole world except,—Alexander.

We envy the success of others, when we should emulate the process by which that success came. We see the splendid physical development of Sandow, yet we forget that as a babe and child he was so weak there was little hope that his life might be spared.

We may sometimes envy the power and spiritual strength of a Paul, without realizing the weak Saul of Tarsus from which he was transformed through his self-control.

We shut our eyes to the thousands of instances of the world's successes,—mental, moral, physical, financial, or spiritual,—wherein the great final success came from a beginning far weaker and poorer than our own.

All men may attain self-control if they only will. They must not expect to gain it save by long, continued payment of price, in small progressive expenditures of energy. Nature is a thorough believer in the installment plan in her relations with the individual. No man is so poor that he cannot begin to pay for what he wants, and every small, individual payment Nature stores and accumulates for him as a reserve fund in his hour of need.

The patience man expends in bearing the little trials of his daily life Nature stores for him as a wondrous reserve in a crisis of life. With Nature, the mental, the physical or the moral energy he expends daily in right-doing is all stored for him and transmitted into strength. Nature never accepts a cash payment in full for anything,—this would be an injustice to the poor and the weak.

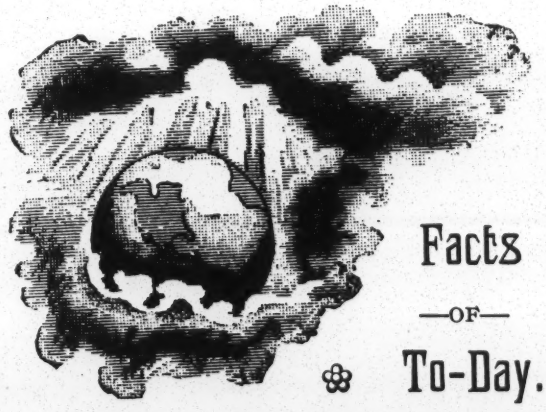
*

Self-control may be developed in precisely the same manner as we tone up a

weak muscle,—by little exercises day by day. Let us each day do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need. The exercises may be very simple,—dropping for a time an intensely interesting book at the most thrilling page of the story, jumping out of bed at the first moment of waking, walking home when one is perfectly able to do so, but when the emptation is to take a car, talking to some disagreeable person and trying to make the conversation pleasant. These daily exercises in moral discipline will have wondrous tonic effect on man's whole moral nature.

The individual can attain self-control in great things only through self-control in little things. He must study himself to discover what is the weak point in his armor, what is the element within him that keeps him from his fullest success. This is the characteristic upon which he should begin his exercise in self-control. Is it selfishness, vanity, cowardice, morbidness, temper, laziness, worry, mind-wandering, lack of purpose?—whatever form human weakness assumes in the masquerade of life he must discover. He must then live each day as if his whole existence were telescoped down to the single day before him. With no useless regret for the past, no useless worry for the future, he should live that day as if it were his only day, the only day left for him to assert all that is best in him, the only day left for him to conqner all that is worst in him. He should master the weak element within him at each slight manifestation from moment to moment. Each moment then must be a victory for it or for him. Will he be King or slave?—the answer rests with him.—*Selected.*

"*Surely the isles shall wait for Me.*"—*Isa.*60:9.



Gleaned for Missionary Societies.

MRS. MARY CLOKEY PORTER.

(Copy on slips of paper to be read as called for by the Leader.)

The stars and stripes have been raised over Hawaii, Cuba, Porto Rico, the Philippines and Ladrone islands within a twelve month.

**

Four hundred years of priest rule in the Spanish islands find them practically as heathen as when first discovered, while one hundred years of Protestant missionary work have given Hawaii religious and civil liberty.

The Congregationalists are the principal Protestant denomination in the Hawaiian group of islands. The city of Honolulu has numerous churches—Congregational, Episcopal, Methodist, Presbyterian, Roman Catholic and Mormon. There is a Sabbath law and all work not absolutely necessary is prohibited on that day.

**

In Hawaii there is a system of free schools and most of the teachers are from the United States. Education is compulsory for those born on the islands.

**

Molokai, the leper island, has a population of three thousand, eleven hundred and twenty of whom are lepers. These lepers occupy a grassy plain on the north side of the island and are virtually life prisoners, being shut in by the ocean on one side and on the other by a mountain fully 1,000 feet high, which can be scaled at only one point, and it is securely guarded. Successful mission work is being carried on among these lepers by those who have consecrated their lives to this special work.

**

The leading denominations in the United

States are considering what steps should be promptly taken to send missionaries into Cuba and the Philippines.

**

The Home missionary societies of the American Baptists, North and South, have decided that the former shall prosecute its mission work in the island of Puerto Rico, and in the two eastern provinces of Cuba, while the latter shall have charge of the remaining provinces of Cuba.

**

The American Bible Society expects to soon inaugurate Bible work in Puerto Rico, and resume the work in Cuba which was suspended two years ago.

**

The Roman Catholic church in Cuba is served by priests who are Spaniards more than they are Catholics. It is a rare thing for an educated Cuban to enter the ministry.

**

From one point of view the Cubans are religious. The churches are never closed. Almost all streets, hotels, bridges, hospitals, theatres and plantations have religious names. Religion is a mere matter of ceremony.

**

In Cuba the Sabbath is the great day for gambling and all kinds of brutal sports.

**

During the period of Roman Catholic supremacy there was no place in Cuba where the Word of God could be purchased. Few Cubans have ever seen the Bible.

**

The most successful Protestant work has been carried on under the care of Dr. J. A. Diaz, who was brought up in the Roman Catholic faith. In 11 years he baptized 3,000 converts. He planted seven missions. and put fourteen men to work. During these years he was in jail six times. During the late war his missions were scattered and his helpers were killed. At the present time there are about 1500 of his converts left.

**

Some of the converts who fled from Cuba are successfully laboring among the Cubans found in the cities of Florida.

**

The only Protestant service now being held in Cuba is that of a small Episcopal congregation served by a lay reader. The Episcopal missionary society of the United States supports it by a grant of $1,000 a year.

**

One hundred American colleges have offered free scholarships to the young people of Cuba. Marcia Garcia, son of the late General Garcia, was the first to take advantage of this generous offer and has entered Union College.

**

A woman was the first teacher to open a secular school in Havana, with American text-books, under the stars and stripes. She began with 36 pupils, and soon had received applications for more than 100 others.

**

On the island of Puerto Rico only one inhabitant in every eight can read, and most of this number cannot write.

**

On Christmas day, 1898, the first society of Christian Endeavor was organized in Havana. It consists of four Presbyterians, one Methodist, one Episcopal and meets in a private house and devotes itself to giving relief to the reconcentrados.

**

All the civilized natives of the Philippine islands are of the Catholic faith. There is not a Protestant missionary on the islands. There is no opportunity for secular education, except in one or two of the largest cities, and even there the facilities offered are very poor.

**

In 1889 the British and Foreign Bible Society sent two colporteurs to work in the Philippines. Shortly after arriving at Manila, and after distributing a few copies of the scriptures, they were given poison in the prominent hotel where they were stopping. This was the first and only effort made by the society to give the gospel to these islanders until of late. Mr. Randall,

a colporteur at Canton, took the first steamer for Manila after the raising of the blockade. He reports having sold in one day after his arrival 20 Spanish Bibles, 17 Testaments and 45 portions of Scripture, besides an English Bible and Testament.

**

If there is one place where the Papal church has full control of church and state, it is in Manila. Every morning the church bells wake the people from their sleep and the peal of these goes on throughout the entire day. In Easter week the church monopolizes this city of nearly 30,000 inhabitants, so that carriages, icemen's carts, physician's gigs and other vehicles are not allowed on the streets without permit from the church authorities.

**

The feeling of the Filipinos against their oppressors, the Spaniards, is so strong that they do not want to retain even their language. Hence the cry on every hand for English books and teachers to teach the natives to read. As soon as the way is opened the denominational societies of America will send experienced and able missionaries to these islands to preach and teach the gospel of Jesus Christ.

FOREIGN NEWS BUDGET.

MRS. MARY B. REID, Foreign Secretary.

Egypt.

Miss Adelle McMillen, of Alexandria, gives an incident of her work:

Last week we visited the home of two of our school girls. It is a Mohammedan house and one at which we had called several times before, but this time one of the teachers and I went at the special request of the father of the girls, and he came home from his work early in order to meet us. When he came in he shook hands and welcomed us very warmly, then shook hands with his wife and daughters and littte son and asked them if they were well, etc.

His first wife having died, he is newly married, and the new wife is very pretty; so he is very proud of her; he is also very proud of the elder of the two daughters who are in school. She is very bright and good and the sweetest Mohammedan girl I have yet met. She has been in our schools a year and a half and takes great interest in the study of the Bible. I hope and pray that she may be led to know the Saviour. She is so very nice I do not wonder that her father is proud of her.

It was Ramadan and the family were fasting, but they insisted on our eating something. At this season Mohammedans fast from the time they can tell a black from a white thread in the morning until sundown, and a cannon is fired each time so they will make no mistake.

The father talked with us of the difference between Eastern women and American women and said that the reason Eastern women were what they were was because they were kept so closely shut up in the house. He talked as if he thought they ought to be given more liberty, but he does not act accordingly.

His eldest daughter, a very bright pretty girl, was married last spring, and he himself was married in the summer, and his wife and that daughter have never seen each other, though they live only a little distance apart, and neither of them have been out of the house since they were married.

One day I asked Hafza, the girl who is in school, how long her sister would stay in the house before she would go out. She replied, "Her husband does not want her ever to go out of the house again." Isn't it sad to think of a young girl being married, and never allowed to return to her father's house? We were shown over their home. It was very nicely furnished and surrounded by a garden, but it seemed to me more like a prison than a home, and I came away feeling that God had been very good to me in not having allowed me to be born a Mohammedan.

O! how much we who have been trained in Christian homes have to be thankful for. Oh! that the love of Christ might shine into the darkened hearts of those who know him not. We have a larger number of Mohammedan girls in school at present than there has been for a long time, and we are glad to have them.

Miss A. Y. Thompson sends news items from Cairo:

Last night at our Arabic prayer-meeting one of the theological students of the first year led the exercises, and while speaking about the duty of Bible study, he gave a testimony concerning Mr. J. R. Mott, which I considered very encouraging. He said that when Mr. Mott was here, two or three years ago, he advised the students in Asyut to study portion of God's word every day, and to note down some thought in connection with every reading. This had been a great help to our friend, the theologue, in his spiritual life; so I take this opportunity of recommending the same practice to others.

Mrs. Harvey had invited all the female teachers connected with our mission in Cairo to be at her house for dinner today. About thirty were present, persons of different ages and ability, but all representing some part of the work among women which is carried on by our mission here. Several were absent owing to sickness, among their friends or from some other cause. It was an impressive sight to see so many workers together, and I longed to hear of some special outpouring of the Spirit on them and their work.

Further news from Cairo is given by one who modestly withholds her name

The new church in Medeenet el Fayoum was dedicated on Jan. 6. Dr. Harvey Revs. S. Hanna, Saleh Hannalli and Hanna Beshai took part in the exercises. Mrs. Hogg and her two daughters from Asyut, and Misses Buchanan, Brown and Harvey, were also present. The building has been a long felt want in that city, and we trust that through the work connected with it souls will be saved and God's name glorified.

The congregation was invited to a wedding din-

ner at the house of one of the members whose daughter was to be married in the evening. The hour fixed for the wedding was 5 p. m, but an hour after that time neither bride nor groom had appeared. A boy was sent to the house to see why, but he soon returned, saying he had met dogs in the street and was afraid to go farther. Some of the guests expected to go to Sinoris by the 8 o'clock train and were beginning to feel anxious, but investigation revealed the fact that the train was an hour behind time, as well as the wedding, About 6:30 the wedding party, one of our licentiates, Mr. Farah Breklar, and his bride appeared with their friends We do not do things up quite so hurriedly in Egypt as you do in America, so the bride and groom took seats while the preliminary part of the ceremony was performed—reading, singing, prayer and a lecture on the duties of husband and wife. They stood while the vows were taken and during the last prayer. All passed of pleasantly, and those going to Sinoris reached the train in time and had a warm welcome at the Sinoris parsonage by the wife of Pastor S. Hanna.

The annual dinner for the female teachers of the schools in Cairo, also the Bible women, was given at Mrs. Harvey's on Saturday, February 4th. There were thirty present, two of the district having only one representative each. After dinner several of the teachers gave little talks of advice and encouragement. Mrs. Margaret Allen, of London, who was present, gave an interesting account of her work among the schools of England and urged all to be diligent in their work for the Master,

These are pleasant gatherings, as the teachers of the different parts of the city do not often meet each other. They are busy at their work all the week, and Saturdays generally are taken up with their own personal affairs—sewing, mending, etc. Some of them we know do the family washing on Saturday. I wonder how many of the readers of the MAGAZINE ever pray for a blessing on the work of these teachers. They are really all Bible teachers, for the Bible is the text book of the schools.

May this be a year of reaping as well as sowing.

Miss Finney, writing from Mansoura, Feb. 4, says:

DEAR FRIENDS:—The Mansoura circle has, this week, had an addition to its number in the shape of a bonnie lassie straight from the angel ranks. Dr. and Mrs. White are rejoicing over the little one which God has given them, and we all rejoice with them, and pray the dear Father that He will preserve her life to be a blessing and a joy to her parents and to the world.

This is Egypt's sleepy month, or, in other words, it is Ramadan, when the Moslems fast during the day and eat at night, consequently turning night into day and *vise versa*.

It has been a trying month in many ways. The girls come late to school; the teacher from whom I take Arabic lessons goes to sleep in the midst of the lesson; in fact, when eight-ninths of the people about one are sleepy, sleepiness become rather contagious. There is only one more week of it though, then everybody will rub his eyes and take a bath. The men and boys will all come out in new *tarabeesh* (fezzes). The little girls will bloom out in bright colored gowns, silk, velvet or cotton, as circumstances will permit. There will be three days of fasting, parading and salaaming; then everybody will be thoroughly awake ready to go about his work in the usual way for another year.

The other evening, about sunset, as I was looking from my window out over the Nile, my attention was attracted to a boat lying at ancher. The boatman was hanging over the edge of the boat with a tin cup poised ready for a dip. Presently the sunset cannon went off, and down went the tin cup into the muddy Nile for water to quench his thirst and to break the day's fasting. I couldn't help wishing that the poor man had another kind of thirst, and that he knew of the "living water" with which to quench it.

Mrs. Jeanette W. McClenahan gives news of Asyut:

The teachers and students in our schools have just been enjoying a three weeks vacation. With the missionaries this can scarcely be called a vacation for in some respects it is the busiest time in the year—preparing reports for association, closing yearly accounts, making necessary repairs about the buildings and putting things in order for the next term.

One very pleasant feature of our holiday season was the presence of several of the young people of our mission. Misses Lulu, Edith, Bessie, Edna and Margaret Giffen and Ethel Finney and Morrison Giffen spent a very pleasent week with Dr. Alexander. The young people in the mission have so few associates that it is a pleasure to see them together as often as possible, and they make very evident their capacity for real fun and enjoyment.

The schools have reopened with bright prospects. Not all of the old students returned, but many new ones are reported, so that the attendance will be as large as ever. The question which is most difficult to solve is not how to increase the number of pupils, but rather how to provide for the large number in our limited quarters. Reports from our village schools are most encouraging. Many of them have an attendance of fifty, and from that to one hundred. More demands for teachers were made than could be filled. Some interesting statistics of the native evangelical church have just been completed showing, among other things, the following facts: The number of schools under the control of the mission during 1898 was 180, of which 141 were for boys and 39 for girls. In these there were 295 teachers, male and female, and 12,872 students, an increase of 1320 over last year. The government census of Egypt gives the number of women, of all classes, out of every thousand who are able to read at 6. In the evangelical community it is 200 in every thousand, and of men 521 in every thousand, while of the whole male population of Egypt it is 88 in a thousand. When we reflect that the great part of the reading which has been done by these in the evangelical community has been in the Word of God, we, in a small measure, realize the daily and constantly growing spread of the knowledge of the truth in this land. Last year 18828 copies of Scripture were distributed by the mission and 11217 other religious books; in addition to that, 41.894 educational books were disposed of.

At the recent communion in the college chapel 18 young men and two young women were received upon profession of their faith in the Saviour.

India.

Miss Susie A. Young writes from Zafarwal the following to the Thank-offering secretary, showing that the spirit of giving is being manifested by the native Christians of India.

Your good letter reached me last week. Thank you so much for your suggestions, and the copies of Praise Services, the literature and the good words of encouragement. I think I can use one of these exercises very well by changing it a little to adapt it to our societies here. In most of our societies only a few can read; so a responsive exer-

cise cannot be used as at home. But I shall arrange the responses to be read by those who can read, the leader reading one and one member responding to each section of the reading.

Very few of our women read or understand English. Literature is being prepared now in the vernacular. I am arranging to get some for the W. C. T. U. on woman's and mother's work for one of our societies. We have two missionary societies in this district now; one organized this month. We are planning to prepare a series of lessons on the work of women and mothers and want especially to instruct the women regarding their home duties.

Perhaps this may seem an odd object for a missionary society, but this is one of their first needs, and we can get at it in this way better than in any other. Then too it is giving them an opportunity to have a share in missionary work through their fees, and is teaching them to give. However I should like a few of the leaflets published by the Board. These we can translate, or use the substance of them in some way. O, these foreign languages, what a barrier they are!

I shall make an effort to introduce the boxes. My plan at present is to have you send me a number. I shall take them to our Presbyterial meeting and give one to each woman who will promise to use it, and if any will agree to get others in the local societies to give, I shall give extra boxes to them. Send me one hundred. You see there are over thirty missionaries who ought to take a box each, and there should be as many more of the native women; indeed there should be a hundred women in our societies who are ready now to give in this way. Then if you send extra seals the same boxes will do for some time.

You ask too what kind of leaflets would be most suitable for our societies. Those descriptive of the work in different places would be most instructive, I judge, as most of our people have vague and incorrect ideas of the work of our own church. Still it is, as I said, so difficult to get information into shape to use among them. In our society here we usually have a Bible lesson. This year we are studying the lives of the women of the Bible. At one time while Misses Campbell and Corbett were here they took up the different missionary agencies of the church. But that was some time ago. It might be profitable to go over it again.

I trust that with your helpful suggestions already given, and your promise of more, we may succeed in giving a good offering this year, not only for the money but especially because of the blessing it will be to us all. We all need more of the true spirit of giving and it is especially true of our people here who as a rule have not yet learned the blessedness of giving.

Subsequently, under date of Feb. 7, Miss Young writes as follows:

DEAR MRS. PORTER:—I received the Thank-offering boxes and leaflets you sent me with the outcoming missionary party. Thank you very much for the same. Our yearly Presbyterial meeting will be held in April. I shall take them there for distribution.

I prepared a Thank-offering Service in Urdu and sent it out to all the societies for the meeting in January. Have heard good reports from some, but as yet all have not reported. I am sending you a copy of the Service, also a translation of your leaflet, "A Tithe Catechism." I had in mind to prepare something of the kind for our people here. When yours came it was so nearly just what I wanted I translated it and had it printed. Neither will be particularly edifying to you, but they may be of interest.

We had our yearly Thank-offering Service yesterday. We used the exercise. Had a very good meeting. Our offering amounted to $18.00 and we shall receive some in addition to this, as all the members could not be present.

I shall let you know the amount in full from all our societies so soon as I receive the reports. Hope to have it in good time for the General Meeting.

Pardon this brief note. It is foreign mail day and time to send the letter off.

YOUNG PEOPLE'S DEPARTMENT.

Children's Home Missions has some sweet lines about a little girl who, through a long cold winter, went every day to visit a poor sick woman.

Somebody came to see Nobody once;
Nobody's poor, you know,
And Nobody's old and Nobody's sad;
So Somebody came through the snow.

Nobody's days are drear and dark,
Like autumn days with rain;
When Somebody came it was sunshine and showers,
Which glistened and gleamed again.

Giving.

(RECITATION.)

Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting was o'er.
Give as you would to the Master,
If you met his searching look;
Give as you would of your substance
If his hand your offering took.

Do a Kindness.

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angel hands will mark the spot.

Do a kindness; though no story
It may grace, 'twill ring in glory.

Do a kindness; though 'tis small,
Angel voices sing it all.

Do a kindness; never mind!
What you lose the angels find.

Do a kindness, small or great;
'Twill come back in double weight.

Do a kindness, never fret;
No good deed has been lost yet.

Do a kindness, do it now;
Angels know it all, somehow.

Do a kindness any time;
Angels weave it into rhyme.

Kindly deeds and thoughts and words
Bless the world like songs of birds.

The Missionary Messenger. —HELEN CHASE.

MOLLY'S MITE-BOX.

WHEN Molly Lane went to live with Miss Laura Wilmoth for the summer it had been with joyful anticipations of what she should do with the money which she was to earn. She would have enough to clothe herself during the winter; she would give each of the children and her mother a comfortable dress, and high up in the scale of pleasant things was the thought that for once she could give "something worth while" to the Mission Band. And so, when her teacher handed her a pretty little mite-box early in the summer, saying that it was to be brought back at the harvest festival in the fall, she thought joyfully of how much more than usual she would be able to drop into the hungry mouth. But, alas, for plan! During the summer Molly's mother had been very ill, and in addition to the other necessary expenses some one had to be hired to do her work, and so the money which had been intended for far other purposes had melted away, and when the week before the festival arrived, the little chest was even lighter than it had been the year before. Poor Molly! "I had hoped to do so much," she told her teacher with trembling lips on the Sabbath before the boxes were to be collected, "and now there is hardly anything in it."

"But that little means a great deal, dear; you know that comforting text which tells us that, 'If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'"

Molly was thinking of all this as she sat by the kitchen table with her chin resting in her hands, and though she felt grateful that God knew what she wanted to do, she could not help wishing that for once she could do as she had planned. Her eyes were gazing through the open window at a group of girls sitting about upon the grass and under the trees, and a little sigh of envy came trembling up. "They have had such a lovely summer," she thought to herself, "and now they are going home to have as lovely a winter! They don't know anything about going without things they want ever so much! But there, Molly Lane ain't you ashamed of yourself, when they've been

so good to you. Just think how they made you go home and stay two days, doing all your work for you while your mother was so bad! Now go and set your table, and stop wishing for what you can't have."

And with that Molly dried her eyes—for one or two salt drops had tumbled down over her straight little nose—and went off to get supper ready.

"Girls, just think! Next week we go home, and this beautiful long summer will be over!"

It was Rose who spoke, looking up from the flowers in her hand.

"Yes," sighed Fanny, opening her lazy eyes, as she lay with her head in her cousin's lap, "hasn't it been too lovely for anything? And was there ever such an aunt before as Aunt Laura! Think of her having five girls here all summer!"

"What are you talking about over there?" asked Alice, who, stretched out in Aunt Laura's steamer chair, had been buried for the past half hour in the delights of "The Doctor's Daughter."

"Just moaning over the fact that we were going home," answered Rose over her shoulder.

"There's one thing that I wish," put in little Katy, the youngest of the party, who sat Turk fashion at Fanny's head; "I wish we could give Molly something real nice before we go. She has been so good and kind to us all summer."

"We're going to give her that pretty handkerchief," said Rose.

"Yes, but that isn't much, and I think Katy's right," said Fanny. "And," raising herself on her elbow, and speaking eagerly, "I know what would delight her more than anything else." And then she went on to tell the conversation she had overheard between Molly and her teacher. "Now if we could only put a nice little sum in the box what a joyful surprise it would be. Let's go into the house and talk it over," and, jumping up she ran over to where Alice and Nanny sat, and having told them the plan, they all went into the house together.

It was ten minutes later when the five girls might have been seen sitting in a ring on the floor of Alice's room, with open pocketbooks in their lap.

"We can do it," said Rose finally, after they had taken account of stock, "by giving up several good times we had planned for. I was going to buy candy to eat on the cars going home. Behold! I go without the candy."

"Candy makes my head ache, but I was going to have some delicious pears. Behold my pears!" and Alice laid her money on a rose in the carpet.

"Here's my new book," said Fanny, placing fifty cents carefully beside it. "I will get Aunt Laura to lend me one of her old ones."

And so it went, till five little piles lay side by side, every one given at the cost of some pleasure. It was perhaps rather a solemn procession which went to the kitchen, when Molly had run over the fields to see her mother, that evening, but as each dropped her offering into the box which stood on the shelf I am sure there was no regret went with it to spoil the cheerful giving.

But if there had been, it would have vanished utterly the very next day. The girls were all assembled on the piazza when they saw Molly's teacher coming up the path. "Alice," whispered Rose, "she's coming for for the box! O do let's hide in the dining-room closet and look through the slide!" And accordingly, with much laughter and crowding they finally disposed themselves where they could see without being seen.

Miss Sanford had gone round the house to the kitchen, knowing that she would find Molly there, and the girls could see, when she opened the door in response to her knock, how Molly's face fell.

"You've come for the box, Miss Sandford?" she said, with a little sigh. And when she had given her a seat, turned to the shelf and lifted down the box.

"Look!" whispered Alice.

"Did you ever see such a surprised face?" breathed Rose.

"Oh, what fun!" from Nanny.

And Molly's face *was* worth looking at.

"Why—Miss Sandford!" she finally man-

aged to gasp. "What can this mean? The last time I lifted the mite box it was very light! Now just feel!"

"Your pennies must have borne fruit, as I used to think they would if I planted them, when I was a little girl," laughed her teacher. And then she took the box and opened it, pouring the contents out upon Molly's white table. Fifty, twenty-five, ten and five-cent pieces, with a good many pennies! In all almost three dollars."

"Why, Molly! Do you call this a little?" she asked.

"O no, no! but where *could* it have come from? Ah! what is this?"

"This" proved to be a bit of paper, and unfolding it, Molly read the following words: "Dear Molly: We girls wanted to give you a little keepsake, and you are such a dear, good girl that we all made up our minds that you would rather have the most of it in this way. Did we make a mistake?"

Happy, happy Molly! And what of those laughing girls in the pantry?

Well—"He that watereth shall be watered also himself." So they did not lack the blessing that is promised to the cheerful giver.

And—though perhaps I ought not to tell state secrets—certain other mite-boxes received more attention from that day forward

"Somehow," Alice remarked, with a little laugh, one day the following winter, "I never thought so much about mine till I saw how Molly loved hers; and I've never taken so much interest in missions before."
—*Annie L. Hannah in Children's Missionary Friend.*

Letter from Miss Mary J. Campbell.

DEAR CHILDREN:—One evening in the Girls' Boarding School in Sialkot, after the Endeavor meeting was over, I still sat with the girls in our study room. "Girls," I said, "would you like to hear a letter I have just received from my sister who is working for Jesus in an Orphan's Home in America." "Yes," "yes," came from all the girls and they drew very near while I translated the letter for them. In it my sister told of the 200 or more little homeless ones they were caring for, and how at the time of writing they had so little money in the treasury that the children had for supper nothing but dry bread. They had always been giving them bread and milk for the evening meal, but now they had no money to buy the milk.

When I had finished the letter and looked again into the dear faces of my girls I saw many of them with tears rolling silently down. One by one they arose and went out, and I still sat thinking of the misery and suffering in the world and how little thought is given to it by the greater portion of mankind. By and by my children came slipping up to me and began throwing little pieces of copper and silver into my lap. I was so astonished I could only say, "Girls, what do you mean by giving me this money?" "It is for those poor little orphans" they said; "please send it to them. Oh! the poor little children way over there in America with nothing but dry bread for supper!"

The tears came fast enough in my own eyes as I looked at those bits of money and knew how for weeks some of those silver pieces had been carefully hoarded for a new book of songs, or a reference Bible, and by some for a bright piece of braid for the hair. We talked a little while longer, and again the children left me and once more came back after canvassing the whole school and I think this time every precious piece of money belonging to the whole school was given me for the American orphans.

"We don't have very much to eat over here, but we never have to eat dry bread in this school," some of them said; "we always have something in which to dip the dry bread." Their gifts amounted to nearly $3.00.

Their concern for the "orphans" did not end with this. When we next went to the missionary society, one of the girls arose in the meeting and told the story of the "orphans," and $3.00 more was raised. We sent, a few days afterwards, $3.00 to Mr. Lemen who has charge of the "Christian Home." This gift touched the hearts of many people in the homeland. Our children, who are nearly all charity pupils, did

not have much to give, but they gave *all* they had.

Dear children, let me tell you something. Jesus does not ask how much we *give*, but how much we *keep*.

While writing you, I am sitting in my sister's home on the "Christian Home" grounds. She and her husband love these little ones very much. There are 200 children in the Home now. I hear them out at play. School is out and they are having a happy merry time. If I can possibly find the time I will send you another letter telling you something more of these orphans and what I have seen here.

Your loving friend,

MARY J. CAMPBELL.

Council Bluffs, Iowa.

Programme for May.

LEADER'S MOTTO:—Not because I desire a gift; but I desire fruit that may abound to your account.

JUNIOR'S MOTTO:—The Lord loveth a cheerful giver

Suggested Readings:—Mark 12:41-44. Luke 11:1-13. 1 Chron. 29:1-19.

Bible Songs;—147:1,2. 202:1,7. 69:7,8. 217.

QUESTIONS ON THE TITHE.

1. What amount was given by Abraham? Heb. 7:1.

2. What amount was promised by Jacob? Gen. 28:20-22.

3. What amount was required of the Jews? Num. 18:21.

4. What more was required? Deut. 14:-22,23.

5. What special offerings? Ex. 35:20-29. 1 Chron. 29:6-9.

6. What are Christians asked to give? 1 Cor. 16:2.

Some suggestions from Amos R. Wells that this month would be a good month to adopt.

Have you a Birthday Committee?

Have you made a Missionary Picture Book?

Are you all Tithers?

Did you ever give a Missionary Concert?

Have you a contribution box for Quiet Givers?

ACROSTIC.

("God's gifts are measureless and there shall be eternal summer in the grateful heart.")

The gift of God is eternal life. Rom. 6:23.
He giveth to all life and breath and all things. Acts 17:25.
Every good gift and every perfect gift is from above. Jas. 1:17.

God so loved the world that He gave His only begotten Son. Jno 3:16.
If ye abide in me, and my words abide in you, ye shall ask what ye will. Jno. 15:7.
For all things are yours, and ye are Christ's and Christ is God's. 1 Cor. 3:23.
The Lord will give grace and glory. No good thing will He withhold from them that walk uprightly. Ps. 84:11.

Open thy mouth wide and I will fill it. Ps. 81:10.
Fear thou not for I am with thee. I will strengthen thee. Isa. 41:10.

God is faithful, who will not suffer you to be tempted above that ye are able. 1 Cor. 10:13.
O that my people had hearkened unto me. Ps. 81:13.
Dearly beloved, having therefore these promises let us cleanse ourselves from all filthiness. 2 Cor. 7:1.
Sing 155 as solo and children join in the chorus.

Princeton, Ind. MRS. A. M. CAMPBELL.

EDITORIAL.

SIXTEENTH ANNUAL MEETING

OF THE W. G. M. S. OF THE UNITED PRESBYTERIAN CHURCH, MAY 9-12, 1899, NEW CASTLE, PA.

Officers.

Mrs. S. V. Kyle, President.
Mrs. W. J. Buchanan First Vice President.
Mrs. J. R. Logue, Second Vice President.
Mrs. Mary W. Porter, Secretary.
Miss E. J. Sloan, Treasurer.

Programme.

TUESDAY, 7:45 P. M.

Mrs. J. R. Logue, Second Vice President, Presiding.

Devotional Service. The Precious Things of the Bible.

Address of Welcome.

Response and President's Address.

Announcements and Reception.

WEDNESDAY, 9:00 A. M.

9:00. Morning Worship; conducted by Mrs. A. F. Kirkpatrick, Tacoma, Wash.
9:15. Report of Committee on Credentials. Roll Call. Minutes. Appointment of Committees.
9:45. Report of Secretary of W. G. M. S.
10:00. Report of Treasurer of W. G. M. S.
10:15. Report of Standing Committee.
10;30. Our Literature; Mrs. J. A. Grier, Secretary.
10:45. Season of Prayer.
10:55. Our Foreign Work; Mrs. W. J. Reid, Secretary.
11:10. Report of Secretary of Magazine Committee.
11:25. Report of Treasurer of Magazine Commit tee. Business.
12:00. Adjournment.

WEDNESDAY, 1:45 P. M.

1:45. Devotional Service; Mrs. N. L. Heidger, Delancey, N. Y.
2:00. Minutes.
2:10. Our Work Among the Freedmen; Dr. C. Jane Vincent, Secretary.
2:25. Address—The Little Girls' Home at Knoxville; Miss Margaret McDill, Knoxville, Tenn.
2:45. Our Junior Work; Mrs. N. W. Stevenson, Secretary.
3:00. Junior Missionary Conference; conducted by Mrs. John Ferguson, Newton Iowa.
4:00. Open Hour.
5:00. Adjournment.

WEDNESDAY, 7:30 P. M.

7:30. Praise and Thank-offering Service; Mrs. W. T. McConnell, Turtle Creek, Pa.

THURSDAY, 9:00 A. M.

9:00. Devotional. "Like Minded with Christ." Phil. 2:2; Mrs. Peter Swan, North Bend, Neb.
9:15. Roll Call. Minutes.
9:30. Church Extension and Parsonage Work; Mrs. G. W. McDonald, Secretary.
9:45. Our Home Mission Work; Mrs. H. C. Campbell, Secretary.
10:00. The Thank-offering; Mrs. Mary Clokey Porter, Secretary.
10:15. Prayer.
10:20. Report of the United Presbyterian Women's Association.
10:35. Report of Committees—Place of Meetings, Nominations, etc. Election of Officers and Members of Women's Board. Miscellaneous Business.
12:00. Adjournment.

THURSDAY, 1:45 P. M.

1:45. Devotional Service. Obedience. John 5:30; Mrs. A. B. Dickie, Pardoe, Pa.
2:00. Minutes.
2:05. Address—Our Young Women, Their Work; Mrs. Wm. Cook, Washington, Iowa.
2:20. Missionary Conference. Address—The Nineteenth Century, What God Hath Wrought; Mrs. J. P. Sharp, Philadelphia, Pa.
2:35. Testimonies from the Missionaries present.
3:35. Thanksgiving Service.
3:45. Address—The Twentieth Century, Its Possibilities; Mrs. T. H. McMichael, Cleveland, O.
4:00. Open Hour.
5:00. Adjournment.

THURSDAY, 7:30 P. M.

7:30. Devotional Service; Miss Jennie Wallace, Sewickley, Pa.
7:45. Minutes. Offering.
8:00. Address; Dr. W. W. White.

FRIDAY, 9:00 A. M.

9:00. Devotional Exercises. Minutes. Report of the Committee on Resolutions. Unfinished Business. Closing Service. Adjournment.

DEAR SISTERS:—The result of our efforts, put forth during the past months in behalf of the program is given to you as above. We send it forth hoping that it will meet with your approval and incite to an increased interest in the coming convention.

Our aim has been to follow, in so far as possible, the suggestions sent us. Especially have we tried to heed the one general request, "Do not crowd the program." This we found to be rather a difficult task. There being so much business to be transacted, so many branches of the work to be represented, and so many living themes we would like to have discussed, the time allotted has seemed all too short. What shall we leave out? became as great a problem as, What shall we have? The selections have been made with care and according to our best judgment, guided as we believe we have been, by the Spirit of God.

The morning sessions have been devoted exclusively to business, and in order that there may be no crowding, may we ask that those having reports to make prepare them carefully, condensing as much as possible. Leave a margin of a few minutes instead of over-running the time specified. Let the delegates make themselves acquainted with the work of the convention, so that they can transact the business intelligently and with dispatch. We know, from the experiences of the presiding officers of preceding conventions, that it is not in the power of the officers *alone* to keep the program up to time, therefore we ask the hearty co-operation of speakers, committeemen, delegates and all who may attend.

The afternoons and evenings are set apart

for the addresses and conferences. The time designated as "Open Hour," at the close of the afternoon sessions, we hope, to have improved in a way that will give unto the delegates practical suggestions for the work in their individual societies and also for the presentation of other topics not included in the program.

Whether our expectations shall be realized depends upon the manifestation of kindly interest on the part of all concerned, their faithfulness in remembering at the throne of grace the convention, and their earnestness in beseeching the Divine presence and blessing. The blessing received will be in proportion to our faith and asking. Will it not be yours then, dear sisters, to ask great things of God for this our last convention of the nineteenth century? Let us make it a grand one—one to which we can look back in after years as being of especial interest and helpfulness and abounding in spirituality and power.

MARY PORTER KYLE.

Annual Meeting.

Our thoughts go out often to our New Castle sisters as the time draws near for the May convention. One year ago the word "convention" was the alpha and omega of every conversation; our every plan centered around the annual meeting?

As we look back over that busy time, so full of intensest interest to all of us, we feel we would like to grasp the hand of the present committee and whisper a few words of cheer into their ears; but as this is not possible, perhaps a few words through the MAGAZINE may be acceptable.

After all is past and the excitement of anticipation has given place to calm retrospection, what are some of the benefits following the meeting?

We realize now as we did not realize then that it was work, hard work, from the very start. Nevertheless we feel it was work freighted with a great deal of pleasure as well as profit, both to committee and congregation. Our congregation was no exception to the general rule; there were many in it who felt they could not do much in the work of the congregation, but it was remarkable how every hindrance vanished when it came time for the convention, and the ladies without exception were in the place assigned ready to do their utmost to make the affair a success. The convention work brought out many capable women who had been "hiding their light under a bushel."

The three days spent with each other at the church, busy with the work, free from all formality, greatly increased the social life of the congregation. Many old friendships were renewed, existing ones strengthened, and new and pleasant ones formed. From personal contact with the ladies prominent in our church work we have increased interest in the missionary cause.

There are many "do's" and "don'ts," if observed by the ladies who are, or may be, delegates that will be a great help to the committee and enable them to more comfortably entertain the convention. Read carefully the committee's instructions from time to time and observe them strictly, thus lending a helping hand towards a successful convention for '99.

MRS. T. B. CRAWFORD.
Member Ex-Committee 1898.
Cleveland, O.

Our interest is already enlisted in the Ecumenical Conference of 1900, for as a denomination we are to have a share in it. The iniative steps have been taken by our Women's Board in appointing Mrs. Mary Clokey Porter to present the subject at the annual meeting in New Castle, Pa. Mrs. Porter has had the great privilege of attending a number of the Conferences of the Women's Boards and is acquainted with the work and workers, full reports of which have been furnished by her for the MAGAZINE. "This gathering is a conference not a council. It aims to gather facts, state principles, consider methods and bring to view the full array of Protestant aggressive activity." It is not too early to remember this great gathering, to read about it, plan for it and pray for it.

Junior Secretaries and Superintendents.

By the time the Magazine reaches its readers the Junior blanks for the annual report will be in the hands of the superintendents. We do urge that these be promptly filled, and returned to the presbyterial Junior secretary, or if there is none, to the recording secretary. Our inability to get the reports in time, last year, for the annual report was the cause of our statistics falling so far below what they should have been. With our present method of gathering statistics, it seems necessary for each Junior superintendent to make out two reports, one to be sent to the Junior secretary and one to the recording secretary of the presbyterial; Some do not understand why this should be done and fail to comply with the instructions, thereby necessitating much extra correspondence on the part of your secretaries.

Dear sisters, if you will only *obey instructions to the letter*, whether you understand the *reason why* or not, you will greatly lessen the labor of those charged with the work of compilation. And then, if we could only devise some way by which these reports could be in our hand at the time appointed. True, our faithful secretaries do not like to send an incomplete report and they wait and wait on the tardy ones. I wonder if our tardy superintendents ever think how many others they keep waiting. I feel sure if they did they would be more expeditious in this matter. The failure to comply with directions given was the cause why so many societies were left out of the printed annual report. Our Junior's Missionary Magazine has awakened quite an interest among the Juniors, and we are looking for better reports this year than we have ever had.

MRS. N. WYLIE STEVENSON,
Junior Sec'y.
Perrysville and Kenwood Ave., Allegheny, Pa.

The Sixth Annual Conference of representatives of boards of foreign missions in the United States and Canada, which was held in New York January 11th and 12th, decided to hold an Ecumenical council of representatives of foreign mission boards and committees of Protestant Christendom in New York City the last ten days of April, 1900. One of the ten days will be in charge of a committee from the Women's Boards, when topics bearing on women's work in the missions of the church will be under consideration. Miss Abbie Childs, home secretary of the Women's Board of Missions, Congregational church, is chairman of the world's committee. Plans relating to this Ecumenical conference, so far as it relates to women's work, will be given in detail at the annual meeting of our W. G. M. S. at New Castle, Pa., in May, and a plea made for a large attendance of interested workers from our United Presbyterian denomination.

Samoa.

Mr. Henry C. Ide, Ex-chief Justice of Samoa, writing of the Islands in the Independent says:

"When Robert Louis Stevenson first dropped the anchor of his yacht in the bay of Nikihaba, the charm and witchery of the tropics so wove their spell upon his receptive nature that he wrote, "My soul went down with these moorings, whence no windlass may extract nor any diver fish it up, and I and some of my ship's company were from that hour the bond slaves of the Islands," And again, in 1893, "Ah! this is such a morning as you have never seen—Heaven upon earth, and the sweetness, and freshness, depth upon depth of unimaginable color, and the huge silence broken by far away murmur of the Pacific"

"In 1830 the first visit of a missionary to Samoa was made by John Williams. While the people generally took kindly to the new religion, the cause was temporarily delayed by the existence of a war in which the High Chief Malietoa was a principal actor. Upon learning that war and bloodshed were contrary to the principles of Christianity, he indicated that he would soon be prepared to become a convert, but would kill his enemy and crush his family before adopting the religion of peace. He kept his word. The new faith thus happily inaugurated, has ever ruled the Islands. All of the inhabitants, except some of the white people, are Christians today, about one-seventh Catholic and the remainder Protestant. Churches and schools embowered in palms, orange and bread-fruit trees, abound in all

the picturesque villages; family prayers go up from nearly every thatched home as the balmy evening comes on, and all the younger generation read and write, while from their little pittances of money they send eighteen missionaries of their own race to teach the Gospel to the more depraved people of New Guinea."

Women's Work.

Through the General Assembly God has entrusted to the women of our United Presbyterian church an important work in the home and foreign mission fields. The work includes the following:

1st.—The entire support of unmarried women missionaries in the home and foreign fields.

2nd.—The support of women medical missionaries and their work in Egypt and India.

3rd.—The work among the Warm Springs Indians.

4th.—The support of women Industrial teachers and their work among the Freedmen.

5th.—The Agricultural and Industrial work in Alabama.

6th.—The Parsonage, and part of the Church Extension work.

7th.—Aid in erecting buildings for training schools and teachers' homes among the Freedmen.

No regular work is undertaken by our Women's Board in any department without the advice and approval of the corresponding Church Board.

The General Assembly, in making appropriations for the Church's work, does not include the work it has assigned to the women; hence the urgent need of every woman, whose name is upon the church roll being a regular contributor to the treasury of the Women's General Missionary Society.

Last years reports show but 24,000 contributors to the special work assigned to 50,000 women members of our churches, and this small number of givers includes the Juniors.

May Programme for Missionary Societies.

GATHERING AND GIVING.

Sing Psalm 100 L. M.

Read Mal. 3rd chapter.

Prayer—for increased spirituality.

Roll call. Responses by members as follows: Gen. 28:20-22; Prov. 3:9; Prov. 11:24, 25; Prov 19:-17; Eccl. 11:12; Mal. 3:10; Luke 6:38; Acts 10:4; Acts 20:35; 2 Cor. 8:9; 2 Cor. 9:6-11; Gal. 6:10; 1 Tim. 6:17-19; 2 Tim. 8:24.

Sing Psalm 67, S. M.

Prayer—for increased liberality.

Paper (a)—Gathering and giving in the earliest church during patriarchal worship.

Paper (b)—Gathering and giving in the Jewish church. Every chapter in Leviticus is like a window by which we can gaze into that gorgeous temple and see how its worship was carried on.

Paper (c)—Gathering and giving in the Apostolic church. Temples, altars and costly sacrifices have vanished; every Christian home is now a temple; every Christian now a priest.

MRS. BESSIE BRUCE WILSON.

Baltimore, Md.

Important Notice.

Delegates to the meeting of W. G. M. S., at New Castle, Pa., are instructed to send their names by April 1st to Miss Laura Warnock, Milton street, New Castle, Pa., that cards of assignment may be sent out promptly. By order Entertainment committee.

Mrs. Lizzie Olney Kautz, the Indian sister who favors us with a letter this month, needs no introduction to the readers of the MAGAZINE. Mrs. Jeanette C. Alter made us acquainted with her in the December number, 1897, which number contained her picture.

REPORTS, Etc.

February Report of Women's Board.

(Delayed.)

Regular monthly meeting held February 7; adjourned meeting February 14. Opened with the usual devotional exercises.

Church Extension secretary gave a long report, which included the names of churches to whom loans had been made on the ten years plan. The report shows that the majority are paying the note as per agreement.

Home secretary reports calls during the month as follows: Portland, Ore., Miss Caruthers, 126; 7th Chicago, Miss Thompson, 155; Chicago, Miss Speer, 110; Sioux City, Miss Morrow, 116; Moline, Ill., Miss Barnes, 120. Mr. Speer, of the Warm Springs mission, held special services during the week of prayer. Mr. Morrow says the Sabbath services are well attended despite much snow and bad weather.

Freedmen's secretary reports the appointment of Miss Fisher industrial teacher at Knoxville college. The Board has assumed the salary of Miss Fisher. Mr. Oliver, of the farm, feels a little discouraged over the farm product this year, owing to the continued rain and wind, which injured the cotton crop. We are sorry to report that the continued illness of Mrs. Fowlkes, of Bluestone, Va., makes it necessary to discontinue the sewing department at that place for a time in the hope that she will soon be able to resume her duties in the sewing room, where she has had charge of 95 pupils. Norfolk reports a balance of $9.15 in the treasury.

Thank-offering secretary was instructed to send circular letters to pastors of congregations where no women's missionary societies exist.

Editor of Junior's Magazine reports 4158 subscribers to date. Both the editor and the business manager of the little magazine were ill with grip and labored under serious difficulty in getting out the first issue. Both are recovering.

Foreign secretary reported a number of interesting letters from missionaries and suggested plans for the reimbursement of the medical missionaries. It was decided to refund the expense of the medical education at the rate of $100 a year.

Treasurer reports January receipts, $3794.48; January disbursements, $3776,50.

The treasurer of the Magazine Committee submitted quarterly report, which was adopted. MARY W. PORTER, Sec'y.

March Report of Women's Board.

Regular monthly meeting held March 7. Regular devotional exercises observed.

Foreign secretary absent on account of illness; sent report. The treasurer was ordered to pay the annual estimates for the Good Samaritan Hospital and dispensary at Berea, $1200, and for the Memorial Hospital at Sialkot, $1190. The secretary suggests undertaking special mission work in the Khartoum, provided it be endorsed by the General Assembly. A committee was named to prepare a circular regarding this suggestion, to be sent to societies, presbyterials and other interested persons.

Home secretary reported from Simnasho, Portland, Sioux City, Moline and Chicago, giving reports of the work done, visits made, etc.

Finance committee reported also; had invested the endowment funds for the hospital beds in India. Two legacies reported, one of $1000 and one of $500; total, $1500. Of this amount, $700 was placed in the foreign work and $800 in the Freedmen's work.

Freedmen's secretary reports from farm manager, Mr. Oliver, at Prairie, Ala., who says the cotton is badly discolored; has lost about 14 bales; all work interfered with by the cold. Chase City sewing department—balance, $55.74; $3.50 from sale of clothing. Henderson, 118 pupils; 87 articles made; 386¼ yards material used. Norfolk, 222 pupils; severe weather.

Church Extension secretary made usual report regarding loans, etc.

Thank-offering secretary very busy sending out Thank-offering supplies. The secretary and the Literature committee authorized to prepare a leaflet to be sent out with Thank-offering boxes next year.

The editor and business manager of the Junior's Magazine both absent. Sent financial report.

Treasurer reports, February receipts, $2950.12; disbursements, $7501.91.

MARY W. PORTER, Sec'y.

Xenia Presbyterial Missionary Society.

The twenty-first annual meeting of the Xenia Presbyterial Missionary Society, will be held in Cedarville April sixth.

For several years these conventions have been largely devoted to the discussion of reports of practical work. The value of these conferences is

shown in the intelligent activity and increasing devotion to the cause of missions manifested by the different congregational societies.

PROGRAM.

10 A. M.

Opening devotions; Mrs. W. G. Moorehead, Xenia.

Roll call. Responses. Missionary facts.

Address of Welcome; Mrs. F. O. Ross, Cedarville. Response by the President, Mrs. R. S. Finley.

Minutes of annual and June meetings. Submit program.

Reports: Congregational Societies. Treasurer; Mrs. Geo. Moore. Corresponding Secretary Bible Training School; Mrs. R. S. Finley. Thank-offering Secretary; Mrs. A. K. Straine, Reynoldsburgh.

Thank-offering report followed by conference by Thank-offering secretaries.

Committees appointed. Announcement of delegates to W. G. M. S. Unfinished and new bnsiness.

1:30 P. M.

Bible Reading; First Vice President, Mrs. J. R. Dunlap, Neil Ave., Columbus.

Report Magazine Committee.

Report Literature and Magazine Secretary, Miss Effie Barber, Springfield.

Open parliament; subject, Missionary Literature.

Report of Junior secretary, Mrs. Anna C. Holmes, followed by conference on methods of work by congregational Junior superintendents.

Report of committees on Thank-offering, place of meeting, resolutions, nominations, auditing. Business. Five o'clock reception.

7 P. M.

Devotions—subject, Exalt Christ; Mrs. R. H. Hume, Springfield.

Resolutions. Exercise by Cedarville Juniors.

Thank-offering service; conducted by Thank-offering secretary, Mrs. A. K. Straine.

Conference—subject, Our Work—Egypt; opened by Mrs. W. C. Hutchison.

Formal presentation of officers. Benediction.

NOTE.—Ladies attending this convention will provide themselves with noon and evening luncheon.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 31 East 9th St., Erie, Pa.]

QUES.—How many delegates to the Presbyterial society can be sent from a missionary society of twenty?

ANS.—The model constitution for Presbyterial societies, prepared and published by the Women's General Missionary Society, which I suppose has been adopted by most of the Presbyterial societies, says, "that the Presbyterial society shall be composed of the officers of that society and the officers (provided they do not exceed five) and two delegates from each auxilary; so each society has the same representation whether large or small.

Before we had a general missionary society each Presbyterial made its own constitution. The constitution indicated what the representation should be, but they were not uniform. If I remember correctly, one of these constitutions said that each auxiliary should have two delegates, but after reaching a membership of twenty-five, they should have one more delegate for each additional ten members. I think uniformity in the matter of representation is very desirable, and would recommend the model constitution to all the Presbyterials.

QUES.—What is the best way to obtain names for the Cradle Roll?

ANS.—In the first place go to the mothers and interest them in missions in behalf of their children. What a blessed thing it would be for a child to have his education in missions begin so early that he could not remember when he was not interested in missions and missionaries. Next interest other relatives and friends in the early education of the children. Perhaps the mother can not afford the necessary fee to place her little one on the Cradle Roll then some friend or relative can pay the fee and share the blessing. Third, appoint a Cradle Roll committee in one of your societies. If you have a young woman's society, give them the work to do; if not, let the older Juniors attend to it. They will enjoy looking up the babies, and when they have placed a name on the roll that baby will ever afterward be of special interest to them. This will be a tie which will bind the young people and the children together and both to the church.

QUES.—Do you advise having recitatious, select reading, etc., at any time during the Junior meetings?

ANS.—It is the experience of all who have tried to teach young children that their tasks must be changed frequently or they will grow tired, restless and inattentive. For this reason an occasional recitation or reading would serve to rest the children and prepare them for the lesson to be taught, and if they are carefully selected they may teach a truth to illustrate the lesson for that day. But if frequently introduced, they take up too much of the precious time that should be spent in instructing the children on missionary subjects. A very good way of making the meeting interesting to the children is to teach them to conduct it themselves. It makes them feel that it is their meeting, and prepare them for future usefulness.

Treasurer's Report.

[When not otherwise specified the money is from Presbytery named.]

Receipts for the month of February, 1899.

Foreign.—Westmoreland, 34.25; Xenia, 41; New California, Junior M. Soc. for work in Egypt, 15; Cleveland, 6; Boston, 10; Argyle Putnam Soc., 10; Sidney, 27; Hoopeston W. M. S., 10; Mrs. Nannie J. E. Martin, 10; Miss Dora E. Martin, 10.

Foreign Special.—Jamestown, O. for pupil in Sialkot, 25; 8th Allegheny for same, 25; Allegheny Jun. Soc. for support of "Hope" Asyut, 20; Mrs. F. K. Rhines S. S. class, Etna, to India, 5; Cedar Rapids, for famine children India, 20.

Foreign Salaries.—Dr. S. E. Johnson, Westmoreland, 204; Miss Sallie E. Dickey, Xenia, 315.80; Miss Hogg, 2d Allegheny Y. P. M. S., 75; Miss Ella Gordon, Cedar Rapids, 62; Miss Corbett, Brookville, 82; Miss Fannie C. Martin, O. Y. P. C. U. of Conemaugh, 50.

Home and Salaries.—Westmoreland, 39; Xenia, 65; Allegheny, 15; Cleveland, 32; Princeton, 5; Pawnee, 5; Cedar Rapids, 17.40; Boston, 10; Sidney, 42; Brookville, 14; Donaldson, Mich., 4.

Warm Springs Indians.—Boston, 10.

Freedmen's and Salaries.—Westmoreland, 24.25; Xenia, 45; 2d Xenia, for Camden, 10; Allegheny, 15; Cleveland, 9; Princeton, 17; Boston, 10; Sidney, 13; Mrs. Nannie J. Martin and daughter, Miss Dora E. Martin, 5; Brookville, 3.

Little Girl's Home, Tenn.—4th Allegheny Y. L. A. S., 25.

Church Extension and Parsonage.—Westmoreland, 5; Springfield, Mo., on loan, 42; Allegheny, 7.60; Princeton, 5; Goldfield, Ia., 1st payment on 3d note, 33.30; 2d Denver, 1st payment on the 4th note, 66 60; Coulterville, Ill., 3d and 4th payments on 3d note, 53; Boston, 10; Sidney, 5; 5th Chicago, 3d payment, 88 80. Colorado Springs on 7th note, 80; Oakland, Cal., on note, 69.40; Clearfield, Ia., on loan, 16 34

Junior Parsonage—Cedarville Juniors, Xenia, 5.

Ministerial Relief.—Westmoreland, 1; Xenia, 15; Princeton, 5; Boston, 10

Orphan's Home Allegheny.—Allegheny 5; Princeton, 35.

Memorial Hospital Allegheny.—Xenia, 15; Allegheny, 5.

Aged People's Home—Allegheny, 5; Boston, 5.

Contingent Fund.—Interest from loans, 135; Interest from investments, 150; from sale of minutes of W. G. M. S., 1897, 85 38.

A Gift.—By Mrs. E. J. McPherson, dec'd, $500. She was the first President of the Board.

E. J. SLOAN, Treasurer.

Miss Elizabeth C. Armstrong.

The L. M. S. of Chartiers, Pa., United Presbyterian church wishes to place on record this tribute to the memory of Miss Elizabeth C. Armstrong, who departed this life Dec. 15, 1898.

She was a modest, unassuming Christian, faithful in attendance on all church services, an inspiring listener, diligent in aid of every good work, and was ready and waiting when the Master called.

"Blessed are the dead which die in the Lord."

MRS. C. H. SCHRIVER,
MISS M. HOLMES,
MISS C. K. HEINLE. } COM.

Mrs. Emily C. Arnott.

A tribute of loving remembrance from the Women's Missionary Society of Coila, N. Y., U. P. church, to the memory of Mrs. Emily C. Arnott, a faithful member of our society, who fell asleep in Jesus, at her home Feb. 21, 1899.

Mrs. Arnott was an earnest Christian. In all church work she was a willing helper, and exemplary in her every day life. She was a loving and devoted mother, and words cannot express the loss the children have sustained. By her sincere Christian life she has set us an example worthy of imitation.

We, as a society, bow in humble submission to the loving hand that has stricken us so deeply, knowing that our loss is her eternal gain. We deeply feel our loss. May we each one be more faithful and earnest in the Master's work that we may be ready when He calls us.

We extend our sincere sympathy to the children, commending them to the care of our kind Heavenly Father.

MRS. SARAH E. MCMILLAN,
MRS. E. J. SHILAND,
MRS. M. D. MAXWELL. } COM.

Mrs. Martha Rankin.

The Women's Missionary Society of Aledo, Illinois, offers the following tribute of love to the memory of Mrs. Martha Rankin.

Mrs. Rankin was one of our oldest andmost faithful members. In her death we have lost an honored member, one to whom we looked for counsel, and on whom we depended.

While we mourn for her, we are comforted by the memory of her beautiful and unselfish life. Her lovely Christian character, her interest in our society, her sense of duty in the home and church, endeared her to all who knew her. Her memory will be an inspiration to many who have often heard her words of counsel. Patient and cheerful through much suffering she taught us lessons of faith and love.

May we live as our dear sister, who having put her trust in God through life, enjoyed the sweet experience of his sustaining grace at life's close. We tender our sympathy to the bereaved ones and commend them to the loving Saviour whom she loved.

MRS. ZYLLEH STORY,
MRS. ELIZABETH PYLES,
MRS. D. R. JOHNSTON. } COM.

Mrs. Sarah J. Anderson.

Once again God's call has been heard and answered in the death of Mrs. Sarah J. Anderson, a faithful member of our society since its organization. We the members of the W. M. S. of the First Verona, U. P. Church would pay the respect due her memory.

In Mrs. Anderson we ever found one ready to do what she could for the Master, having for her motive the upbuilding of the Master's kingdom and the good of mankind.

By her patience and faith we are inspired to labor on having the same assurance and trust in Him who hath said, "I will never leave thee nor forsake thee."

To the bereaved sons and daughters we extend our heartfelt sympathy in this their loss but her gain. Her anxious thought and counsel for their wellfare and good no more will be heard, but her memory will ever live. So we commend them to the loving Father whose grace is sufficient for every time of need. COM.

College Springs Presbytery.

The Women's Missionary Society of College Springs Presbytery met at College Springs, Iowa on Oct. 19, 1898. Roll call showed fifteen societies represented, with thirty-seven delegates in attendance. A great interest was manifest throughout the meeting. The programme was carried out as published and the papers were all especially good. The discussions were lively and interesting. The report of the Women's General Missionary Convention, given by the presbyterial delegate, Mrs. Irwin, of Clarinda, was highly enjoyed by all present.

Upon motion it was decided that each society have its local secretary send for their magazines and that they be sent for either the last week in December or the last week in July.

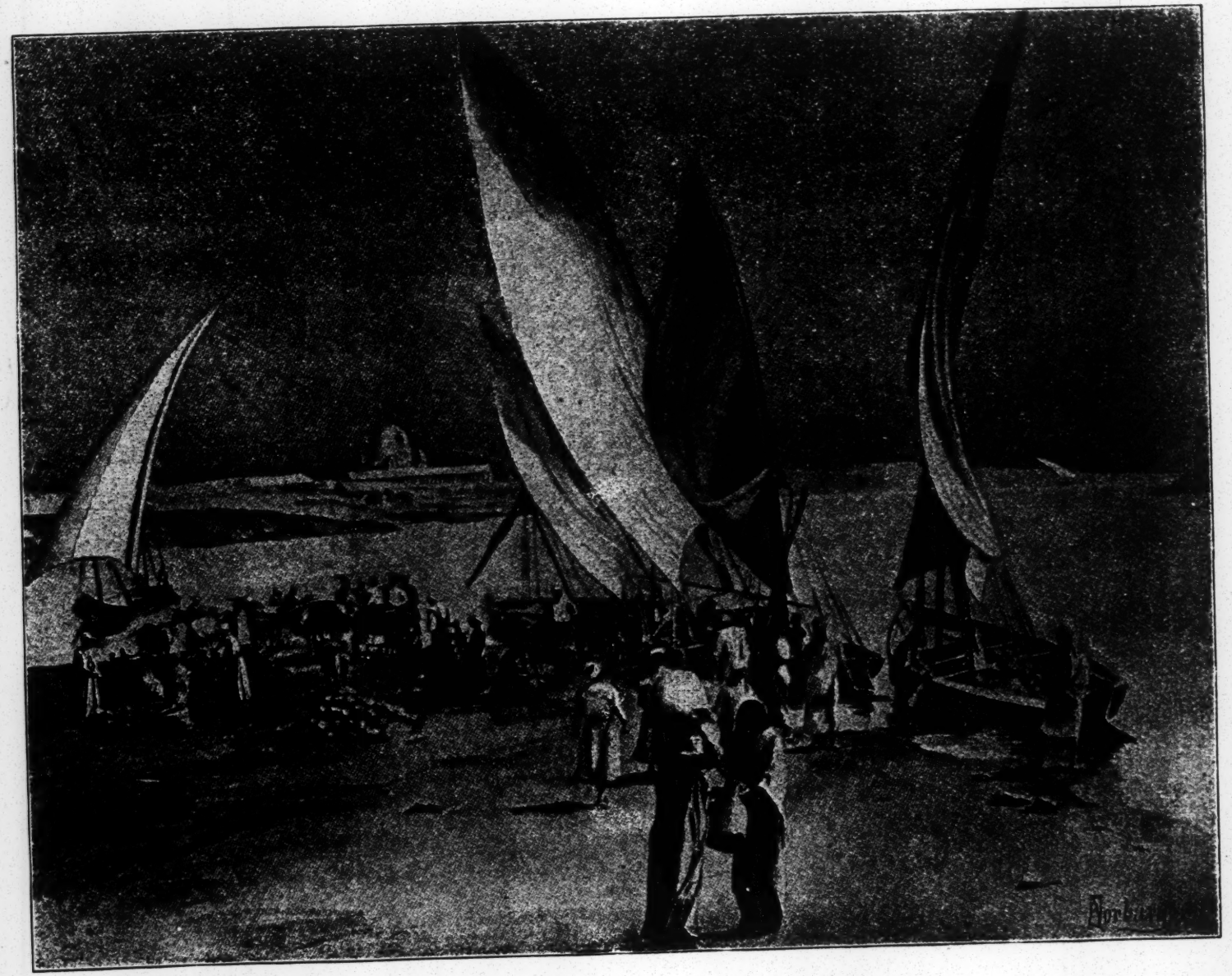
The convention, upon invitation, met with the faculty and students, of Amity college and joined with them in their devotional exercises.

Miss Mary J. Campbell, of the India, mission was present during the convention and gave the closing address upon the subject, "The Spiritual Awakening in India." This was a most excellent address and was enjoyed by several hundred people who filled the spacious auditorium the evening of the closing of the convention.

A true missionary interest seemed to be aroused, which we trust will bear fruit This was an excellent closing to an excellent convention

Mount Ayr was selected as the next meeting place for the convention.

LULU P. CALHOUN, Rec. Sec'y.



RETURNING TO KHARTOOM FROM OMDURMAN.

Ruins of the Mahdi's Tomb, now razed to the ground, in the distance.